

# THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. . . . . Jeremiah v. 1.

## *Religious controversy in India between the Bramuns and Missionaries.*

Information was some time since received, of the conversion to Christianity of a Bramun at Calcutta, by the name of *Rammohon Roy*. This person is both learned and intelligent, and has adopted sentiments somewhat differing from those inculcated by the Missionaries. He has published two *Appeals* addressed to the *Christian Public* in defence of his principles, and has been joined by Mr. Adam, one of the Baptist Missionaries at Calcutta. He endeavours to show, by various arguments, that if any hope is ever to be entertained of converting the Hindoos to Christianity, the work must be commenced by teaching the plain, practical instructions of Christ and his Apostles. Of the Missionaries he says, "they always begin with such obscure doctrines, as are calculated to excite ridicule, instead of respect, towards the religion, which they wish to promulgate." In his first *Appeal* he states that,

"He has seen with regret, that the Missionaries have completely counteracted their own benevolent efforts, by introducing all the dogmas and mysteries taught in christian churches, to people by no means prepared to receive them; and that they have been so incautious and inconsiderate in their attempts to enlighten the natives of India, as to address their instructions to them in the same way as if they were reasoning with persons brought up in a Christian country, with those dogmatical notions imbibed from their infancy. The consequence has been, that the natives in general, instead of benefitting by the perusal of the Bible, copies of which they always receive gratuitously, exchange them very often for blank paper; and use several of the dogmatical terms in their native

language as a mark of slight in an irreverent manner, the mention of which is repugnant to my feelings."

It seems too that the natives have commenced a periodical publication at Calcutta, entitled the *Bramunical Magazine*, containing a set controversy between the Bramuns and Missionaries on the principles of their respective religions. It is printed in Bengalee and English on corresponding pages. The origin of the publication is stated to be as follows: "In a periodical work established by the Missionaries at Serampore, called the *Sumachar Durpun*, an article appeared attacking different parts of the Hindoo religion. Several distinct charges were made, and the editor stated, that if a reply were sent, it should be published in the same paper. The Bramuns accordingly furnished a reply, defending their religion, but when it was forwarded for publication, it was rejected. Thus disappointed, the Bramuns resolved to publish what they had written in a separate form, and in this resolution originated the *Bramunical Magazine*."

Three numbers of the work have been issued. The following passages from the introduction to the first number, exhibit the mode of proceeding adopted by the Missionaries, and the views and feelings of the natives respecting it.

"During the last twenty years, a body of English gentlemen, who are called Missionaries, have been publicly endeavouring in several ways, to convert the Hindoos and Mussulmans of this country to Christianity. The *first* way is that of publishing and distributing among the natives various books, large and small, reviling both religions, and abusing and ridiculing the gods and saints of the former. The *second* way is that of standing in front of the doors of the natives, or in the public roads, to preach the excellence of their own religion, and the debasedness of that of others. The *third* way is, that if any natives of low origin become Christians from the desire of gain, or from any other motives, these gentlemen employ and maintain them as a necessary encouragement to others to follow their example."

"It is not uncommon if the English Missionaries, who are of the conquerors of this country, revile and mock at the religion of the natives."

“If by the force of argument, they can prove the truth of their own religion, and the falsity of that of the Hindoos, many would of course embrace their doctrines; and in case they fail to prove this, they should not undergo such useless trouble, nor tease Hindoos any longer by their attempt at conversion. In consideration of the small huts in which Bramuns of learning generally reside, and the simple food, such as vegetables, which they are accustomed to eat, and the poverty which obliges them to live on charity, the Missionary gentlemen may not, I hope, abstain from controversy from contempt of them; for truth, and true religion do not always belong to wealth and power, high names, or lofty palaces.”

The following extract from Rammohun Roy's First Appeal, confirms the statement, in regard to the Missionaries maintaining persons belonging to the lower classes of Hindoos, who become Christians from the desire of gain.

“Of the few hundred natives, who have been nominally converted to Christianity, and who have been generally of the most ignorant class, there is good ground to suspect, that the greater number have been allured to change their faith by other attractions, than by a conviction of the truth and reasonableness of those dogmas; as we find nearly all of them are employed or fed by their spiritual teachers, and, in case of neglect, are apt to manifest a rebellious spirit; a circumstance which is well known to the compiler from several local facts, as well as from the following occurrence.

“About three years ago, the compiler, on a visit to an English gentleman, who is still residing in the vicinity of Calcutta, saw a great number of Christian converts with a petition, which they intended to present to the highest ecclesiastical authority, stating that their teachers, through false promises of advancement, had induced them to give up their ancient religion. The compiler felt indignant at their presumption, and suggested to the gentleman as a friend, the propriety of not countenancing a set of men, who, from their own declaration, seemed so unprincipled.”

A writer who has read the three first numbers of the *Bramunical Magazine*, states: “The Bramuns complain of what they call an unfair artifice of controversy



employed by the Missionaries. They quote books of no authority, and call these quotations the Hindoo faith. 'Having translated those works,' say the Bramuns, 'which are opposed to the Veds, which are not quoted by any respectable author, and which have never been regarded as any authority, they always represent the Hindoo religion as very base.' Instances of this practice are given."

It seems, it is now nearly two years since this controversy was begun in Calcutta, and yet no notice has been given of it in any of our numerous Missionary publications. Not a whisper from these sources has been heard on the subject, although the intercourse with all the Missionary establishments to the East and this country is so direct and constant, and the most minute circumstance relative to Missions is often related in detail.

The Bramuns, after confuting the Missionaries, as they think, take their turn in becoming the assailants, and their last number, we are told, has remained unanswered for twelve months. It cannot, indeed, be expected, that such men as the present Missionaries in India, will be able to stand before their enemies or be prospered in their work. If they were ten times more numerous, and ten times as much were contributed for their support, it might only tend to the injury instead of the advancement of true Christianity, and be the means of placing greater obstacles in the way of the natives ever coming to a true knowledge of the religion of Jesus Christ. It is very evident that something is wrong, and that the Missionaries now sent out, are not such as the Lord will own and bless in their undertakings. We are told again and again, [see *Columbian Star* of March 29, 1823,] that the yearly expense of a European Missionary in India, is one thousand dollars, in addition to the expense incurred by his passage to that country,\* and by his preparatory studies; and that a native Missionary, can be maintained for sixty dollars.

It is surprising that the Christian public should be so

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\* Mr. Ward states the expense for the preparation, outfit, and voyage of each Missionary to India, to be six hundred pounds, or two thousand six hundred and sixty-four dollars.



long blinded or misled. Unless the standard of the cross be erected in India by a different class of men from the present Missionaries, the souls of the Hindoos will not be likely to be much benefitted, or the cause of true Christianity promoted. The little success which has yet attended their endeavours, is as notorious as it is singular and surprising. A Missionary at Bengal, in a letter dated July 12, 1822, extracts of which were published in the *Missionary Herald*, observes: "As it respects the natives of Bengal what shall I say? of real conversions I think there have been comparatively few." The *Religious Intelligencer*, after recommending that the Bombay Mission be made the subject of special prayer, observes: "this is the first Mission established by the American Board of Commissioners for Foreign Missions, and the Missionaries with all their known fidelity and persevering zeal, have not yet had opportunity to rejoice over more than one instance of conversion." At Serampore, it appears from official statements, that there has been a decrease of what are called native converts, in a few years, to the amount of fifty-six, reducing the number from one hundred and sixteen to sixty. Notwithstanding the want of success, the cry for more money is constantly kept up, and new plans and schemes are fallen upon to augment the amount of Missionary funds.

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*For the Reformer.*

The following extracts are from a speech of *Henry Lushington*, once a resident in India, delivered in the British House of Commons, 1813:

"He [Claudius Buchanan] told the Mahomedan Hindoos that, 'when they felt their religion touched, they grasped the dagger, and therefore, a wise policy seemed to demand, that we [the British government] should use every means of coercing the contemptuous spirit of its [our] native subjects.' But the tracts [religious] published at the printing press at Serampore [by Carey, Ward, & Co.] were still more offensive. In one of these publications, entitled, 'THE RISE OF WISDOM,' the Bramins were told that they were malicious, artful, profligate—the meanest of mankind, and the greatest sinners in the

world ; that the ignorant Sudras [the great mass of the Hindoo population] dance at the command of their Bramins, [Priests] as the monkeys do at the command of the monkey dancer, and that they were under their subjection, as dogs are under subjection to European gentlemen, doing whatever they are directed, and even throwing themselves into the water, on a signal given."\*

"The invitations by which the Bramins were urged to join *the Christian Church*, were such as these :—‘Hear! hear! hear! O, Bramins! you have been the cause of throwing a vast number of the most excellent of creation into hell fire! Do not suppose your ancestors have escaped safe ; they are likewise suffering great torments in hell ; many have fallen into that vast and inextinguishable fire of hell, and are incessantly crying out, O, save save! save!’ The address of those Missionaries to Mahomedans, called on them to ‘quit the lying religion they had been taught to believe,’ and asked, how they would be able to ward off the torments of hell, or bear those torments? using a variety of expressions particularly insulting to the founder of their religion.” “These people,” continued the speaker, “are not insensible to wrongs offered to their character, but are very tenacious of their character as men.” He then gives, by way of contrast, an extract of a letter from a Rajah to the Emperor of Hindostan, shewing that ‘during the long reign of his Father, all descriptions of men were tolerated,’ and that ‘the Supreme Ruler was the Governor, not of Mahomedans alone, but that all men are equally in his presence.’”

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\* To me it seems probable, that the Burman Emperor, with “the golden face and feet,” had seen or heard of the *offensive* (original) tracts [perhaps through Felix Carey, son of Dr. Carey, once a Missionary, afterwards an apostate from Christianity, and a person of some note in the Burman Empire,] and knew more of the character of Missions to India and Missionaries, than Messrs. Judson and Coleman were aware. He appears to have had sense enough, however, to despise the crouching meanness of men, who stile themselves “teachers and explainers of the sacred scriptures,” and ambassadors from Christ. See an account of the visit of the Missionaries at Rangoon to the Burman Emperor, in the *New-Haven Religious Intelligencer* of December 23, 1820, and the *Reformer* for January 1821, page 14.

Are such the men now held up as patterns of piety and teachers of morality, by the Missionary Societies on both sides the water; whose praise is in all the Magazines, Heralds and other *paper trumpets*, from Maine to Georgia? and who, in their "milk and water" letters to their "Rev'd Brethren," adopt the stile of lambs, but in their tracts and sermons to the natives, assume (as we have seen) that of the dragon?—Are such the men on whom have been lavished thousands and hundreds of thousands of dollars to fit them with college edifices and stately palaces—with presses and funds to print tracts and translations of the bible? I have long doubted the competency of these men, and the fairness of their translations. Did King Ptolemy and his counsellors, deem it proper to invite or summon seventy of the most learned among the Jews for the purpose of translating the Old Testament [Covenant] from *Hebrew* to *Greek*?—Did King James and his Parliament think it necessary to appoint upwards of fifty eminent men for the immediate work, and to seek the advice and assistance, and employ the talents of twice as many others, to render the Bible from the *Hebrew* and *Greek* into *English*?

What shall we then think of the translations made from the *English* version (with all its imperfections)\* into *Hindustanee*, &c. by three men, who if well acquainted with their own, could have but a smattering of the languages into which they have presumed to translate?†—What person possessed of but a slight knowledge of human nature, can avoid suspecting, that such versions must

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\* "Our National Bible," says the Edinb. Mag. 1795, Vol. v. p. 184, "constitutes as it were, the standard of the English tongue, &c. but notwithstanding its general excellence, there are certainly many things in it which are highly objectionable—a variety of passages are without question, wrongly translated, and there are numbers of places in which the language might be rendered more correct."

† I have considered these men as *unclassical*—my reason for such opinion is, that the *Principal*, Dr. Carey, of whose scholarship alone, I have any *data* for judging, was bred (if I mistake not) a mechanic. This would be no objection, with me, to a man's piety or morality, but I have reason to believe, that it has been the lot of few men to have arrived at a high degree of classical knowledge, whose youthful days were not employed in the acquisition.



abound with errors—errors too, which may, (I am occupying their own ground of reasoning) may hinder the desired effect upon the minds of the “learned heathen,” *whose faith*, (as among us,) the bulk of the people follow? And have we not seen or heard of translations, made by men of sectarian principles and habits, in which the Scriptures have been “wrested” to tally with their church standards and religious rites and ceremonies?

It appears to me, not improbable, that the time may come, when the labour that will be required to remove the rubbish which such men have heaped, and are yet heaping upon religion, shall have been greater than that of disseminating the truth.

A LAYMAN.

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*For the Reformer.*

The popular zeal of the day, is for uniformity in religious sentiments. For this purpose, theological seminaries are multiplied in our country, to furnish young men thoroughly with what they are pleased to call an orthodox creed; and persons under indigent circumstances in life are invited, and even urged to come and live on the benefaction of public begging. They select the books for their pupils to read, furnish them with subjects to study and arguments to use; wisely considering, if they read no adverse author than those they can sophistically answer, it will on the one hand, make them self-wise, and on the other, keep them from a knowledge of the real force of argument which is brought against them. Thus preposessed, they will naturally be led to view dissenters from them as mere simpletons, equally devoid of real piety, or common sense. They also conclude, these nurslings of public beggary under their patronage, will feel some obligations to preach what they have taught them. Thus prepared, the systematic preachers will come forward with boldness, and like the king of beasts, feel able to silence every opponant; yea more, will denounce them as infidels and heretics. The consideration, that this is no part of the spirit of Christ in man, is of but little consequence, if they can carry their point.

To render their system general through the world, they are sending Missionaries into every foreign part, among

those who have not embraced the gospel. They are translating the Bible into all the different languages of men, and studiously make that precious book speak the creed which they learned at the theological school. Thus furnishing a revelation from God to those unchristianized people, which will not admit of such different opinions to be drawn from it, as that does which we have. An intimation of this, I observed in the last January Missionary Herald published at Boston. Mr. Judson writes from Rangoon, that in translating the Testament, he has generally followed Griesbach.

Now, whether Griesbach is right or wrong, is not for me to say; but, it appears to me, the sacredness of the work, and the important effects which it may have on generations yet unborn, make it very imprudent to confide the translation to any one man, especially one who is under such strong obligations to support the creed of his benefactors. King James seems to have been aware of this imprudence. The translation of the Old Testament into Greek and also into Latin, generally known by the appellation of the *Septuagint* and *Vulgate*, was the labour of time, and employed the talents of the most learned men. Not indeed to translate it into an unknown tongue, of which they had obtained only a smattering knowledge; but into that, in which they were educated, and with which they were familiar. But alas! they were actuated by different motives from those in the present day. They had no favourite creed to establish. Their only object was to give a perfect translation, if within their attainment.

The zeal and pursuits of the present day, I am apprehensive, will prove as baneful to the cause of Christianity, as Helena's in the East; of whom it is said, in her zeal to establish the Christian religion, she destroyed more natural evidences of that religion, than ever was effected by all the open enemies to it.\* The anticipated baneful effect is this. The Presbyterians have their Missionaries abroad in several places, translating the Bible to their liking; the Baptists have theirs in other places; the Episcopalians in another; and I understand the Methodists

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\* See Clark's Travels in the Holy Land.

are about to follow their example. The baneful effect may not be sensibly felt in the present generation; but its evil effects in after generations, cannot be conceived. What they will think; or how they will act, is more than any one can foretel. The infidelity of France has been generally attributed to the corruption of the Clergy; but a discordant translation of the Bible will render the presumptive evidences of Christianity quite problematical. If this does not make more infidels fifty years hence, or when a knowledge of this fact is known to them, than real followers of Christ, it will be because the human mind will be arrested from drawing a natural and rational conclusion by Him who can turn all hearts. The history of the church is sufficiently blackened by imposition and crimes, without our attempting to add an item to it. The mind of Milner was shocked with it, he thought it ought to be suppressed, and the bright side only made known. Perhaps the present actors in this scene contemplate a Milner will arise to garnish their sepulchres, and throw the load of iniquity which is now sowing on the depravity of human nature.

CYRIL.

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[*Brief paragraphs for the Reformer.*]

“They eat up the sin of my people.”—Hosea iv. 8.

To convey the sense put on these words by some high professors, I shall relate the substance of a short conversation:—A person having remarked to a *Lady*, so called, that *her Pastor*, as he calls himself, had been guilty of base conduct—yea, such as “should not be once named among the heathen:”—she replied, that “it always had been the practice of the enemies of religion to mark the faults, and glory in the failings of its friends”—and then quoted the above text.

But who were they to whom the Prophet addressed these words?—whoever turns to the chapter will find, that they were the priests who “eat up the sin”—and perhaps their case may be made in a degree plain, by a comparison with that of modern lawyers, who may be said to live, in a manner by the quarrels and vices of individuals in the community.—This manner of understanding the text, is corroborated by that of an old commenta-



tor, expressed thus—"They feast upon, and pamper themselves with the sacrifices which the people offer for their sins, and are greedy after them—the priests are desirous and well pleased with the peoples' sins, which bring so much grist to their mill, and the people are encouraged to sin the more freely when they can come off at so cheap a rate."

In whatever respect the conduct of modern priests may differ from that of the ancient ones, in one thing there appears to be a perfect agreement—like those of old, the moderns are "every one looking for gain from his quarter."

The late President Witherspoon, in his works, Vol. iii. p. 440, says, "the violation of any perfect right, as, taking away the property of the other State, or the lives or liberty of its subjects, or restraining them in their industry, or hindering them in the use of things common, is a just cause of war."—Was there ever a time, on the principles here laid down, when a cause for war did not exist? Says a late writer, "the ground of human interest is so extensive and the points of worldly honour so numerous, that a plea for a defensive war,\* can never be wanting, when the ruling members of a party professing to defend, are the sole and self constituted judges, jury, and executioners." Again, p. 442, "The duration of a war, should be according to natural equity, till the injury be completely redressed, and a reasonable security given against future attacks."†—Would a war, on these second principles, ever have an end?—what is *natural equity*?—who is to determine when *the redress* shall have been *completed*, or who is able to define the term *reasonable security*?

The Gospel is a message of "peace and good will to

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\* There never was yet a war in christendom, so called, but that each of the adverse parties claimed to act merely on the defensive, and even the present attack on Spain is, by the LEGITIMATES, called a defence of their *natural* rights, and *Royal* privileges.

† Are such the men who are to set up others to "rule the *visible church*!"—to reform the morals of mankind—to "promote revivals, and convert the heathen world?"—men giving exalted titles to one another, and who, from their elevated pulpits proclaim themselves, "AS AMBASSADORS OF CHRIST!"

men"—it is glad tidings proceeding on the law of love, it inculcates a forgiving and forbearing temper under injuries and trials—and requires a meekness under sufferings, that will disarm persecution, and extract the sting from death; and were the spirit of the Gospel to universally prevail, mankind would become a BROTHERHOOD, and there would be nothing to hurt or destroy—"for the Son of Man came not to destroy men's lives, but to save them."

A LAYMAN.

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*For the Reformer.*

*To the Editors.*—I have read the *Reformer* from the time it first made its appearance, and believe it to be a work well calculated to open the eyes of many, that have long been nearly closed by the mists and fogs of priestcraft. For notwithstanding the learning of the priests of this day, I consider them like those wise and prudent men of whom the prophet Isaiah speaks, whose wisdom should perish, and whose understanding should be hid. If the wisdom of the reputed wise among them had not perished, and the understanding of their prudent ones were not hid, they would never hold up the idea, that in order to preach the gospel one must needs go through a classical education,—that preachers are entitled to large salaries for preaching,—and that it is a sin for any layman to attempt to teach the people. They have no authority from the New Testament or the practice of primitive believers, for inculcating such sentiments, and every one deserving the name of a Christian must perceive they do it either to aggrandize themselves and monopolize the trade of preaching, or because the god of this world has so blinded their eyes, that they cannot see the inconsistency of such doctrines and sentiments with the principles of the gospel. It is indeed high time for all to be aroused to a sense of the fallen state of Christendom, and to search the Scriptures for themselves, and believe Christ and the Apostles rather than such teachers, as teach for hire and divine for money; who are always crying give, give, and tell us that more money must be had to qualify ministers, or religion will come to naught, and we shall return to a state of barbarism.

A. M.

*For the Reformer.*

### MISSIONARIES AMONG THE INDIANS.

[The statements contained in the following communication, are from a source on which we can place the fullest dependance. Several persons in this city are well acquainted with the writer. He resides, moreover, in the same county where the Indian tribes, referred to in his communication are located, and has been apprized of the necessity of having the facts well authenticated.]

**Messrs. Editors.**—Your exposure of the Serampore Missionaries having tended much to enlighten the public in relation to those men, I am induced to present the following statement of facts respecting Missionaries at home; leaving your readers to make their own comments.

I shall speak of the *New Stockbridge, Brothertown and Oneida* tribes of Indians, all located in the County of Oneida, State of New York.

**NEW STOCKBRIDGE INDIANS.**—The first Missionary to the New Stockbridges, was John Sargeant, who settled among them in 1734.—He was succeeded in 1751 by the Rev. Jonathan Edwards, who having had a misunderstanding with his congregation at Northampton, (Mass.) and being unable to effect a reconciliation, was called to preach *peace* to the Indians, until he had a *greater call*, and was made President of the College in New Jersey. A Mr. West, who resigned soon after, succeeded Mr. Edwards, and then the place was supplied by John Sargeant, the present incumbent, and a descendant of the first Sargeant.

Thus you will perceive, there has been a regular supply of Missionaries to these Indians for *ninety* years! But notwithstanding their efforts, I make the assertion without the fear of contradiction, that with the exception of two or three families, and those not under the Missionary influence, there is not a more dissolute, vagabond race on the Continent, than the same New Stockbridge Indians. I have John Sargeant's own words, that excepting a female, of whom I shall speak hereafter, there is not a person in the tribe but will get drunk.

This John Sargeant has received from the Society in Boston, for *Propagating the Gospel among the Indians and others in North America*, \$210 per annum; and from the Society at Edinburgh (Scotland,) for *Propagating Christian Knowledge*, l. 50 sterling per annum; mak-



ing in the whole, \$432,22 cents; which, with other charges during his Mission of about fifty years, will amount to near \$30,000: to this add the expences of his predecessors, and I presume the whole will not fall short of \$50,000. This *disinterested* Missionary, obtained from the Indians a gift of six hundred and forty acres of their best land, worth at this moment, were it uncultivated, \$18 per acre. He and his son, by their intrigues, contrived, moreover, to get possession of two hundred and fifty acres more, a few years since, at \$2 per acre, worth at the time \$18 instead of \$2; and I cannot find that it ever was paid for at any price. In this two hundred and fifty acre lot, was an *apple orchard* of nearly one hundred acres, belonging to the tribe, the only orchard they had, and which they never intended he should have; but by his ingenuity he succeeded in getting it.\*

I have conversed with every individual (four) of the present, and two of the former Superintendents for the Indians, and the Indians' present and former attornies, all appointed by the State, and all respectable leading members of society, resident within a few miles of the tribe, and it is their *unanimous* opinion, that for the last twenty years, the labours of the Missionaries have been of *no service*, and for the last ten years, much worse than useless.

By his flattering accounts, J. Sargeant has duped those Missionary Societies to continue his pay, notwithstanding the Report of Drs. Morse and Belknap, who visited the Indians in 1796; in which Report, speaking of the Oneidas, they say,—“they found nothing of Christianity but the name. At the last communion only one attended, and of the men, there were only three or four of a sober character.”

The Missionary Family have contrived to handle the Indian monies, always taking good care to be well paid for the least and every service they perform; and although often solicited by the Indians, they have never taken the

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\* *Note by the Editors.*—It is not surprising, that among all the tribes of Indians where our Missionaries go and establish schools, they find it so difficult to do away an impression on the minds of the natives, that the principal object of the Missionaries in coming among them is to get their lands, and that a charge will be made out against them hereafter for all the expenses of the schools.

pains to give satisfactory explanations of the disposal of those monies.—It can be said with truth, that the tribe are but little less than the slaves of that family.

My communication would be tediously long, were I to enter into a detail of the chicanery of the Sargeants'. The present John Sargeant lived amongst these New Stockbridge Indians forty four years, previously to their ever having made a blanket. He not only neglected to instruct them in the useful arts, but used every argument to dissuade them from receiving such instruction from others. A female of the Society of Friends, went and resided amongst them, for the purpose of instructing them in household manufactures; J. Sargeant, with the sagacity of a Jesuit, saw that her success would be his downfall, and actually proposed to hire her to move away. He resides on a high hill, about two miles from the principal settlement of Indians, and visits them about once a week, which, he has said, he does from the fear that some other Missionary would be sent to take his place. His congregation consists of about twenty members, such as they are. During the last session of the State Legislature, his family made another attempt to get a tract of the Indian lands; but owing to the intelligence and influence of one of the tribe, the female mentioned in the former part of this communication, who was educated by the Society of Friends near Philadelphia, their plans were frustrated, and we begin to hope, that with the decline of the Missionary mania, this curse upon that tribe will be removed.

In 1819, the Superintendents in their Report to the Governor of the State, respecting the Indians, say:

“Experience has taught us, by long having lived in their neighbourhood, that examples of piety, industry and economy, are more wanted amongst them than preaching.—And we are happy in being able to state, that the condition of the Brothertown Indians in particular, for a few years past, has gradually become better, whilst the Stockbridges has grown worse. And it is gratifying to us, that a considerable number have, during the past year, among the Brothertowns, become religiously disposed under the influence of some of their own tribe.”

*THE BROTHERTOWNS' have never had a Missionary.—*The Society of Friends settled an exemplary family among them to civilize and instruct them in agriculture



and household manufactures. The beneficial effects are very apparent; many of their farms are well managed, they are well clothed, and in most respects are respectable farmers.—They have two preachers of their own tribe, and soberly attend to their religious duties.—Their condition is infinitely superior to either the Stockbridges or Oneidas'.

**THE ONEIDA INDIANS.**—The first Missionary amongst them, was Samuel Kirkland, from Norwich, Connecticut, in 1764: he was patronised by the Edinburgh Society and Harvard College in conjunction. He obtained a donation from the Indians of more than two thousand five hundred acres of their best lands, and inferior to none in the State. Such was his conduct, and so unfavourable the report of Drs. Morse and Belknap, that the Scotch Society dismissed him from their service, after having squandered their money upon him for about twenty-five years. He is deceased, and I wish not to disturb his ashes, nor uselessly hurt the feelings of his descendants. After his death, in 1808, the *Northern Missionary Society* sent Wm. Jenkins to supply the vacancy. Jenkins' conduct was unsatisfactory to the Indians; they remonstrated against him, and he was removed in 1816, not having succeeded in getting hold of any of their lands. Eleazer Williams, a *half-blood* Iroquois, who was very busy in remonstrating against Jenkins, was sent by Bishop Hobart, of the Protestant Episcopal Church, as his successor. This Williams at first promised fair, but like other hirelings, his own pecuniary interests got the ascendancy, and by management and intrigue he got \$1,500 worth of their lands. All parties, *Pagan* and *Christian*, united against him, in an animated and well written remonstrance to the Bishop, dated 12th Nov. 1821, and published in *Plain Truth*, and in No. 39 of the *Reformer*; to which, for a true picture of this Missionary, I wish to refer the reader.

I intended to have given a detail of the management and morals of the Missionaries, one and all; but I forbear the disgusting tale.

Close observations made by visitors and others, lead to the unanimous conclusion, that those natives, whom the Missionaries pretend to have Christianized, are more



dissolute, debauched and corrupt, in every sense of these words, than those they are pleased to term *Pagans*: thus making those whom they *prosekyte*, two-fold more the children of hell than before. The Oneidas were a powerful tribe, and it would seem that the greatest effect produced by our bigotted Missionaries, has been to create a *Christian* and a *Pagan party*—a division, the source of more unhappiness and bitterness among them, than all the other causes combined, not excepting the curse of intoxication. The country bordering on the Indian Reserves is very fertile—as handsomely cultivated as any of the interior of this State, and also inhabited by as intelligent a population; to every one of whom, who knows any thing of this subject, I appeal for a confirmation of what I have written.

The contrast, on comparing the Brothertowns' *without any Missionary*, with the Stockbridges' and Oneidas' *with their Missionaries*, is as glaringly in favour of the former, as the meridian sun when contrasted with the mantle of night.

It is becoming an almost universal belief in these parts, that every Missionary who goes amongst the Indians, goes with the speculating motive of bettering his condition; and the first step which he generally takes, is to gain a party to act for him, in opposition to the others; thus at once sowing the seeds of religious hate, (the most rancorous of all hate,) and strife and discord prevail, where unity, love and peace had dwelt before.

Although the picture of Missionaries which has here been presented, may possess a more than ordinary sable hue, I am induced to think, if all hireling Missionaries and priests were stripped of their masks, they would appear in a very disparaging light.—And that notwithstanding their flaming accounts of evangelizing the heathen, and building up the kingdom of Christ, the benefit of their labours, if properly estimated, would, to say the least, award to them no pay.

To such as feel interested in the examination of the Missionary delusion, I would recommend the perusal of "*Brown's History of Missions*," so as to compare the glowing prospects constantly held up to the patrons of their schemes, with the final results which time has but too faithfully exhibited.

AN ONEIDA COUNTY OBSERVER.

[From the *New England Galaxy*.]

**MISSIONARIES.**—A letter has been published from the venerable John Adams to Dr. Bancroft, which concludes with the following anecdote illustrating the author's opinion of Missionaries.—

"I cannot conclude this letter with out adding an anecdote. One of the zealous mendicants for the contributions to the funds of Missionary societies, called on a gentleman in Haverhill and requested his charity. The gentleman declined subscribing, but added, that there are in and about the town of — nine Clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other, will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now if you will raise a fund to *convert* these nine Clergymen to *Christianity*, I will contribute as much as any other man. I am with great esteem, your friend,

JOHN ADAMS."

#### THE FUND IN ENGLAND.

It was stated in a letter, inserted some time since in the *Boston Recorder*, that there was a Fund in England, formerly created for the benefit of the Indians in New England, whose annual proceeds exceeded 200,000 dollars\*—that no appropriations had for a long time been made ; and that its existence was very little known in that country.

A writer under the signature of "R." supposing, perhaps that such a circumstance was calculated to damp the zeal for contributing to the numerous Missionary and other associations of the present day, lest they also should terminate ultimately in a similar manner, called in question the correctness of the statement. The Editor of the *Montreal Christian Register*, however, and a writer who is an Englishman, appear to possess some knowledge of the subject, and have come forward in support of the statement. The writer in the *Christian Register*, does not pretend to know the exact amount of the Funds of this Society. "This," says he, "is one of the choice articles of their *arcana*, too sacred to be declared ;" but observes : "they have told me, even members of their own body have told me, 'that their funds were immense.'" To interrogatories put by Mr. "R." he says :

"Suppose that Mr. R. and I have a little discourse. Q. Who are the trustees or managers of the fund? Answer, Wm. V——, esq.

\* A sum, whose annual proceeds shall exceed 200,000 dollars, cannot be supposed to be less than 4,000,000 dollars.



Joseph G——, esq. Edward B——, esq. Benj. H——, esq. Jo. S——, esq. J. S——, esq.—all reside in or near London. Q. Where do they meet? A. At the city of London tavern, Bishopsgate street. Q. When do they meet? A. When the Governor, Wm. V. esq. summons them. Q. By whom are vacancies filled up? A. That is a secret: perhaps they are sometimes left unsupplied, because this, you know, requires an uncommon degree of caution. Q. To whom are they accountable? A. To God, to their own consciences, and to the Christian public. Q. Why is so little said by an intelligent and Christian public? A. Because good people would rather use additional exertion, than question the rectitude of their neighbours, or become accusers of the brethren. Q. How has a society once so famous, and now so powerful become almost unknown? A. How are a thousand other charitable institutions in Great Britain and other countries, abused and diverted from their original intention?"

The following extract from the first American edition of Brown's "History of the propagation of Christianity among the Heathen," shows the origin of this Society to have been about 174 years ago, which will give ample time for funds to accumulate to a pretty large amount.

"In 1649 an ordinance was passed by the English Parliament, [the Long Parliament in the time of Oliver Cromwell,] for the erection of a Corporation, by the name of *the President and Society for the Propagation of the Gospel in New England*, and a general collection was appointed to be made for that purpose in all the counties, cities, towns, and parishes, of England and Wales. Considerable sums were raised throughout the country at large, and lands were purchased with the money to the value of between five and six hundred pounds a year. But on the restoration of Charles II. the Corporation being dead in law, Col. Bedingfield, a Roman Catholic, who had sold them an estate of £322 per annum, basely repossessed himself of it, and refused at the same time, to repay the money he had received for it. In 1661, however, the Corporation was revived by a new charter from his Majesty, the estate which Bedingfield had so unjustly seized was restored to them, and the Hon. Mr. Boyle was chosen Governor, an office which he held for about thirty years."

In Bogue and Bennet's, history of the Dissenters it is stated, that, with the funds raised by this national contribution "the Society purchased landed estate to the amount of between *six and seven hundred pounds per annum*." The increase in the value of property since that time, and the annual income added to the principal, will readily account for the immense sum accumulated at the present period.

We shall make no comments on the preceding statements, except to observe, If all our Missionary and other charitable Associations should be equally successful in augmenting their funds, in time, they will possess a great deal of wealth; and whether upright and honest men will always have the management of such funds is a circumstance which time only can disclose.



*Philadelphia Presbyterian Education Society.*

The Managers of this Society, in a late Address "*to the friend of a learned and Pious Ministry*," inform the public, "that they are in great want of funds to carry into effect the general designs of their organization; and that at the present time there are several young gentlemen in the Theological Seminary at Princeton, from different States in our Union, who must reluctantly leave that fountain of religious instruction before they have completed the regular course of studies, preparatory to the work of the Gospel Ministry, unless they can obtain at least a partial support for them." After mentioning the names of clergymen and others, who have been constituted life-members of the Society, and giving an account of donations from individuals, &c. &c. (making in all \$ 8,361, 61 cents received by the Treasurer since the organization of the Society,) they observe :

"We would now ask, are the sources of this charity dried up? Are there none who can afford us further aid? We appeal to the consciences and the benevolence of our countrymen; and as personal solicitations, especially when money is scarce, are disagreeable both to the solicited and solicitor, we will thank any one to send a donation by letter, or otherwise, however small it may be."

The Editor of the *Boston Recorder*, in noticing this Society and its Address, remarks :

"This Society declines adopting the plan of personal solicitation, and we should be glad to find that it can flourish and swell the amount of its receipts by the means it prefers to use—but we are persuaded that in the *present* state of public feeling, nothing but personal and earnest solicitation, will prevent our charitable institutions from falling into a state of comparative uselessness, if not into ruin."

Of the correctness of these remarks, we entertain no doubt. People in general have become weary of giving and contributing to the numerous institutions of the day; and were they not urged and solicited by persons of address and ingenuity, so that they cannot with a good grace refuse to give, very little would be obtained, and the various schemes and projects which have been got up, would fall to the ground.

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*Baptist General Convention.*

The sum expended by the Baptist General Convention, during the last three years, is stated to be about 66,600 dollars. The whole expenditure of their College at Washington, for land, College edifices, houses for Professors, out-buildings, &c. is about 70,000 dollars. The amount of debt is about 30,000 dollars. Thus we perceive that things are going forward on a pretty extensive scale amongst the Baptist. If the leaders of this society were not in such a fair way to destroy all true religion amongst their people, and become grand, pompous and fashionable, like all other corrupt sects, it would not be a matter so much to be regretted; but the

measures they are pursuing, will be certain to produce these results. At the same time, how many pockets of the poor of that society must be taxed to make up these large sums, in order to aggrandize a few, and exalt them above their fellows!! If they had among them only some more of such independent characters as JOHN TAYLOR of Kentucky, their plans and schemes would soon make a retrograde movement, and the society would be brought back to its original simplicity and consistency. But while men are asleep the enemy sows his tares, and the harvest is destroyed or greatly injured. Whenever a society comes to have exalted and high titled characters amongst them, and they engage in expensive and pompous schemes of any kind, spiritual Christianity and Gospel simplicity soon fall into decay.

The Baptist General Convention, met at Washington City April 30th, and continued its session for eight days. After the close of the session, it is stated in the *Columbian Star*, that a large number of the members of the Convention, and several citizens, took a short excursion to Mount Vernon;—that they were very politely received by Judge Washington, and visited all the objects of interest at the spot;—that on their return, they visited Fort Washington; and that, “the day was very fine, and appropriate religious services on board, added to the pleasure of the excursion.”—Whether there was the most of Christianity in this excursion of pleasure, or in their proceedings at the Convention, we shall not undertake to determine.

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*From the Philadelphia “Christian Gazette and Youth’s Herald,”  
of May 24th.*

“On Monday last, the General Assembly of the Presbyterian Church, now in Session in this city, had what is usually called a free conversation among the members of the house on the state of religion within their bounds, and it appeared to us much less interesting than any of the two or three preceding years. We were sorry to see this; for we had expected to see the American Churches marching *forward* and not *backward*. It is the duty of every professor of religion, belonging to the General Assembly, to ask him or herself what have I left undone that I ought to have done? And what have I done that I ought not to have done? And why on this day of revivals this rebuke on the Presbyterian churches of America?”

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The *National Intelligencer* in an article, headed, “CAUSES OF THE TIMES,” states among other things; “*The want of such a sort of public preaching as should discountenance and deprecate the vices of the day,*”—observing:—

“The energy of public harangues should be directed against fashionable vices. Instead of this, our public preachers, instead of directing their artillery against the vices that generally prevail and disgrace the republic, and pathetically and energetically preaching



down luxury and pageantry, drunkenness, gambling, profanity, pride, ostentation, inhospitality, covetousness, extortion, deceit, swindling, insolence, contention, avarice and oppression, are amuse vely spinning out fanciful discourses on the *Trinity, regeneration of heart, rise and progress of religion in the soul* (instead of in the lives and characters of men,) *evangelical faith*, and such things as neither themselves nor any other human creature can understand; whence their preaching falls like blunted arrows upon a coat of mail, or seemingly passing in at one ear and out at the other, does no better execution than the idle beating of winds upon a mountain of Greenland ice; and pride, selfishness, violence, ribaldry, and blasphemy, every fashion of folly and vanity, and all manner of wickedness under Heaven, prosper and flourish under the blessed labours of our Herculean army of clergymen, as regularly as vegetation does under the gentle showers of May.

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*An Important Question agitated in New England!!!*

A correspondent in a late number of the *Boston Recorder*, under the signature of "CONSCIENCE," puts the following grave and serious question: "*Is it right that Clergymen, in making their exchanges, should travel from one town or parish to another, on the Sabbath?*" He observes: "It is a question, I think, of importance—and one, which has considerably exercised my mind, for many years."

Another writer in the same paper, of the next week, says: "The 'question' proposed in the last *Recorder*, I think is one of much importance, and worthy of a candid discussion." He asks: "Is the necessity sufficient to justify the practice?" And observes: "Admitting, that the practice might in itself be justified, yet the evil consequences resulting from it are too important to pass unnoticed. Many who are honestly disposed, will have cause of grief, at seeing their minister transgressing what they deem obvious rules of right. And more who are not so, will take occasion from it to cast reproach upon his character, and destroy his influence. And cannot the retort, *physician heal thyself*, be made with at least the appearance of reason, upon one who preaches against travelling on the Sabbath, and does the same himself? But we are commanded to shun the very appearance of evil. And if my views are correct, it is not only the appearance, but the reality, which we are to shun in this case."

If these writers were as good *Christians* as they are *Pharisees*, they could not fail of going to Heaven. But to resolve the difficult question, and relieve their consciences, it might be advisable for them to refer the matter to the *Roman Jesuits*, as they profess to be the greatest *casuists*.

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A European writer remarks:—"There never, perhaps, was a state of things so perplexing to the speculations of the philosopher and the politician, or so distressing to the feelings of the benevolent philanthropist, as that in which the world is at present placed;



the more so, as the pleasing expectation had been cherished that the general diffusion of light and knowledge had opened to our view the dawning day of liberty, peace, and happiness to the human race. By a sudden change of circumstances, however, all these sanguine expectations are disappointed, and our fondest hopes seem blasted. All the powers of Europe we see confederated and leagued together in one unholy alliance—one diabolical compact, for the purpose of restoring those vile chains of kingly and priestly tyranny, under which mankind so long had groaned and suffered, and from which, it had been fondly hoped, the time had arrived when they should be emancipated for ever.”

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An English paper states: “Among the means pursued to assure the success of the French crusade against Spanish liberty, one of the most singular, is the sprinkling of the *Duke of Angouleme's* sword with holy water by his Dutchess.”

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“*Forced prayers do the soul no good.*”

One of the American Missionaries in India, in a letter to the *Editor* of the *Monitor*, speaking of the Malabars in Ceylon, observes:

“The Malabars are naturally a manly people, and not inferior perhaps to any of the tribes of India. They have been oppressed by Christians nearly 200 years—have been forced to put off at times the forms of heathenism, and to take the semblance of Christianity; yet they have never radically changed their religion; or, to any extent their customs; in all essential respects, the people are the same grovelling idolaters they ever were. As soon as the British government gave them liberty to worship their idols, the temples were rapidly rebuilt, and those who had assumed the profession of Christianity, to please their masters, almost with one consent threw it off. Though it is, therefore, true that we have, on account of the long acquaintance of the people here with Christians, some facilities of access to them which are not always found, we find for the same reason many obstacles in our way which are never met in fields altogether untrodden.”

The American Missionaries at Ceylon, again urge the importance of having a Native College established in India.

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#### RAG BAG SOCIETY.

We are indebted to the editor of the *Christian Repository* for the information, that another *Rag bag Society* has recently been formed, supposed to be located in Trenton, N. J. from mention being made of a “Young lady” in that place. He commences his notice of this Society, in the words: “*The wrath of man shall praise him;*” and concludes with: “*Satan may rage and vent his spite.*” Whether he considers the “Young lady” he has mentioned as under the rage of Satan, or those who do not patronize these societies, he does not tell us; but as a good Calvinist, he no doubt believes that all will tend to the glory of God.

## CORRESPONDENCE.

[The person who wrote to us from Portage county, Ohio, respecting some statements made by a correspondent in Geauga county, (inserted in No. xxxii. page 175, of the *Reformer*,) is informed, that the following is from a reply to a letter we addressed to him on the subject.]

"Your favour of the 11th March came to hand some time since. I delayed answering it until now, because there was to be a meeting of the Trustees of our Seminary—which took place two days ago. There was an examination, exhibition, &c. at the same time, at which I was present. It is true, that there are at this time only five Priests (all of the standing order) belonging to the board, although from the number of Rev'ds who attend, a person would be led to suppose there were twice that number. But then the residue (with the exception of three certain, and one doubtful) are exactly such as will never give any trouble to the five leaders, and we have reason to believe they will all shortly be of one mind, as some of the liberals are about to resign an unpleasant seat in disgust, rather than remain as decoys, or make weights in the wrong side of the scale.—No person in this country, who has any regard for his reputation, will hazard it, by attempting to maintain in the Western Reserve, that the institution in question is not under clerical controul.

"With regard to the number of Methodist Preachers on the Reserve, I am informed by an intelligent Minister of that persuasion, that I have considerably underrated them. I was before persuaded this was the case, but I meant to be within bounds, and only to say enough to enable the public duly to appreciate the attempt to convince the good citizens of the United States, that all, or nearly all the people of this section of the country, are in want of Presbyterian Preachers."—

The LETTERS of "PAUL" and "AMICUS," containing a controversy carried on in the Christian Repository, between a Presbyterian and a member of the Society of Friends has now been published for several weeks. The controversy has excited much interest, both among the Presbyterians and Friends; and as the number of copies are considerably reduced, those who would wish to possess the volume had better apply soon. Price in boards one dollar fifty cents; full bound two dollars. A few copies are placed in the care of Robert Pearsall, Druggist, New York.

\*\*\* "Philotheos" has been received and will be attended to in our next.

\*\*\* WM. and JOSEPH MAROT, back of 93 Market-street, have accepted the Agency of this work. Any letters or remittances, however, sent to the former Agent and Printer, will be punctually attended to: and when more convenient, subscribers may enter their names there, pay their subscriptions, and receive the numbers. Communications and letters, in order to receive more immediate attention, may be directed to T. R. GATES, Proprietor and principal Editor, No. 299, North Third-street.

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